# CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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## Religious.

The following is the substance of a tract not long since published in Providence, (R. I.) entitled, "*Plain Questions to Calvinists, with a concise statement of the Calvinistic Compact, from Calvinistic writers.* By an Anti-Predestinarian."

*The Calvinistic Compact.*

According to Calvinism, a certain covenant was entered into by three persons in the "adorable trinity," which is thus described by Dr. Gill: "The covenant of grace is a *compact* or *agreement*, made from all eternity among the divine *persons*, more especially between the *Father and Son*, concerning the salvation of *the elect.*" Body of Divinity, vol. 1. p. 347. "In it (this compact) God the Father *stipulates* with his Son, that he shall do *such* and *such* work and service, on *condition* of which he promises to confer *such* and *such* honours and benefits on *him*, and on the *elect* in him; and Christ the Son of God *stipulates* and *agrees* to do all that is proposed and prescribed." p. 350.

"The Father planned the reconciliation and proposed the work," viz. "to take the care and charge of the *chosen ones*," 356, "to obey the law in the room and stead of *his people*," 360.

The Holy Ghost is said to have been *"not a mere *bystander*, *spectator*, and witness of this solemn transaction;" "but to have given his *approbation* of, and *assent* to every *article* in the covenant," 394. His business is said to be that of regenerating, sanctifying, &c. the *elect*.

In pursuance of this agreement, it is said, "Christ by his suretyship took the *whole* debt of *his* people upon *himself*, and made himself *solely* responsible for it; he has *dissolved* thereby *their* obligation to *payment* or *punishment*, having taken it on himself; so that they by it were entirely set *free* from the very instant he became their surety," 386. †"This debt is two *fold; first*, of obedience to the law of God," which he yielded, "by which his people are made righteous." "The other is a debt of punishment, incurred through failure of obedience in them; the *curse* of the law he has *endured*, the penalty of it, *death*," 387. And by law and justice, "the demerit of sin is *eternal death, everlasting punishment* and *destruction*," 183.

*Now* for the *payment* of this debt of *punishment*. In the third of the 39 articles of the Church of England, are these words: "As Christ died for us, and was buried, so also it is to be believed that *he went down into hell*"!!! His business there is thus described by Calvin, as quoted by Fuller, Essays, p. 154, except the first sentence, which Fuller suppressed, and which is taken from Calvin's Institutes, vol.1, 552. "If Christ had died merely a *corporal* death, *no end would have been answered by it.*‡ It behoved him that he should, as it were, *wrestle* with the armies of *hell*, and the horror of eternal death. The chastisement of our peace was laid upon him.—He was smitten of *his Father*, for our crimes, and bruised for our iniquities; whereby is meant that he was put in the *stead* of the wicked, as surety and pledge, yea, as the very guilty person himself, to sustain and bear away all the punishment that should have been laid upon them, save only that he could not be holden of death." "That he sustained the weight of the divine displeasure, inasmuch as he, being *smitten* and *tormented* by the hand of God, did feel all the tokens of God when he is *angry* and *punisheth*." "Thus (Institutes, 1, 551,) by contending with the power of the *devil*, with the dread of *death*, and with the powers of *hell*, he obtained the victory."

In order to complete the machinery of Calvinism, take the following extract from Gill and Emmons, as expressive of the comfortable state of society, enjoyed by the parties to this compact. "This mutual *delight* and *complacency*, which each person had in one another, lay in and arose from the perfect knowledge they had of each other. The Father *loves* the Son,§ and the Son *loves* the Father, and the spirit loves them both," 409. Thus Dr. Emmons. "Sociciety is the source of the highest felicity, and society affords the greatest *enjoyment* which is composed of persons of the same *character*, of the same *disposition*, of the same *designs*, and of the same *pursuits*. The Father, the Son and Holy Ghost are perfectly united in all these respects." Sermons, p. 104. An admirable account of the ONENESS of God!!!

The following article lies at the foundation of Calvinism. Art. 9. Church of England.—"Original sin is the *fault* and corruption of the *nature* (who made it?) of every man." "And therefore in *every* person brought into the world, it *deserveth* God's wrath and damnation."

Calvin says, Institutes, vol. 1, 267, "Infants themselves, as they bring their condemnation into the world with them, are rendered obnoxious to punishment by their *own* sinfulness, not by the sinfulness of another. For though they have not yet produced the fruits of their iniquity, yet they have the seed of it within them; even their whole nature is as it were a seed of sin, and therefore cannot but be *odious* and *abominable* to God.

*QUESTIONS.*

1st. If the Calvinistic doctrine of the compact be true, why did Christ say in the garden, "Abba Father, *all things* are possible unto thee; *take away* this cup from me." Mark xiv. 36. Had he forgotten his "stipulation," or was he disposed to violate his compact, and give up the *chosen ones?* Was it *possible*, according to this scheme, for the Father to permit the *essential* part of the compact to be violated, and that without the consent of the *third* "contracting party?" Was it possible that that cup could have been taken away, and yet *justice satisfied*, upon this plan?

2d. If this doctrine be true, with what propriety could Christ say, "My God, my God, *why* hast thou forsaken me?" Mark xv. 34. Does not Calvinism assert that he *agreed* to be forsaken, and that for the *sake* of the *chosen ones?* And if he ever had made such a compact, could he, consistent with good faith, have asked this question, or made the declaration in the preceding one? And is it possible for the wit of man to reconcile either, with his true character, and this supposed compact?

3d. If this imaginary compact was the cause of Christ's coming into the world, that is, "to take the care and charge of the chosen ones," "to obey the law in their stead," and "to endure its curse," what did he mean when he said to Pilate, "To *this* end was I born, and for *this cause* came I into the world, that I should bear witness unto the *truth?*" John xviii. 37. Or is to bear witness unto the truth, the same as to "go down into hell," "to wrestle with the armies of hell," and to be "smitten and tormented by the hand of God?" Or do words, according to Calvinism, mean any thing or nothing, as will best suit the end of that system?

4th. If there ever was such a compact, why have neither Christ nor the apostles any where stated it? And why is the language of the former so utterly inconsistent with it, both in the garden, on the cross, before Pilate, in his sermon on the mount, and in the parable, Mat. xviii. 23—35, in which he has drawn the likeness of the kingdom of heaven, and in which the great judge is represented as "moved with compassion," and saying, "I *forgave* thee all that debt, *because thou desiredst me.*" Not because another has paid it, or because there was nothing to forgive.

5th. If justice must be *satisfied* before there can be forgiveness, what is there to *forgive?*—And what is *mercy?* Is it *unjust* to forgive the guilty, and yet *just* to punish the *innocent?*—Where is the *justice* of this compact scheme, which does violence to all our moral sentiments, in supposing one *holy* being to deliver over to the torments of hell another *holy* being, and that to screen from merited punishment beings as unholy, according to Calvinism, as devils incarnate? Can God be *just*, and yet punish the *innocent* for the *guilty?* And that, too, that the guilty may go free? Nay, more, can he be just, upon this scheme, in only punishing a non-elect *eternally*, for *all* his sins, when the same scheme tells us that *each* sin *merits* the *same* eternal punishment?

6th. If Christ *obeyed* the law, and endured its *penalty*, in the *stead* of the elect, and thereby "dissolved their obligation to *payment* or *punishment*," how is it that the elect still suffer sickness, pain, sorrow, privations, temptations, *guilt*, *remorse*, and even *death*, all of which we are told by Calvinists are the fruits of sin?

7th. If the nature of man be *depraved*, and Christ's was holy, how was *he* "in all things made like unto his brethren?" Heb. ii. 17.—And how can he who is incapable of all sin, or propensity to it, be "touched with the *feeling* of the *infirmities*" of his brethren? Heb. iv. 15. And how could he be "*in all points* tempted like as we are?" What *trial* can it be for a man to refrain from that to which he has no propensity, and not to do that which he is incapable of doing? If man's *nature* be sinful, how could Christ take *that* and not take a *sinful* nature? What greater difference can there be in the nature of two beings, than for one to be perfectly *holy*, and the other so totally depraved as, without a sinful volition, to "*deserve God's wrath and damnation?*"

The doctrine of the trinity is an essential part of the machinery of Calvinism, and for the support of *that only*, is the support of the former necessary. To disprove the doctrine of the trinity, is to disprove Calvinism; and to disprove the Calvinistic compact, is to render the doctrine of the trinity of no manner of importance in any system of christian faith.

8th. If the words, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one," 1. John, v, 7, though an acknowledged interpolation, prove that these three are one *God*, though the words say not so; why do not the words of Christ, when he held the bread and wine in his hand and said, "This is my body," "This is my blood," Mark xiv. 22, 24, especially when connected with his other words, "Except ye eat the *flesh* of the son of man, and drink his *blood*, ye have no life in you," John vi. 53, prove the popish doctrine of transubstantiation? And by what rule of interpretation can one be said to be a mystery, and therefore not to be explained, rather than the other?

9th. If the words of Peter to Ananias, Acts v. 3, 4. "Why hath Satan filled thine heart to lie to the *Holy Ghost?*" "Thou hast not lied unto men, but unto God," prove the Holy Ghost to be God, or a person in the godhead, distinct from the Father, will not the same mode of reasoning prove the angel who met Balaam, (Numb. xxii. 25—xxiii. 4.) the angel who spake to Moses out of the bush, (Exod. iii. 2, 6—Acts vii. 30, 32,) the angel who accompanied the children of Israel, (Exod. xiii. 21—xiv. 19,) and the angel who delivered the law to Moses, (Exod. xx. 1—Acts vii. 38.) to have been each God, seeing the same things which are attributed to them, are attributed to God? And may we not thus have dualities of Gods without number?

10th. If the words of Christ, "He that hath seen me, hath seen the *Father.* (John xiv. 9.) are to be literally understood, and as proof either that Christ is God, or the *Father;* what is meant when it is said, "No MAN hath seen God at *any time?*" (John i. 18.) "God is a spirit?" (iv. 24,) "And a spirit hath *not* flesh and bones as ye see *me* have." (Luke xxiv. 39.) How can he be *seen* who is invisible? (I. Tim. i. 17.) How *approached*, who dwells in light *inaccessible?* (vi. 16.) How *surround* his throne whom the heaven of heavens cannot contain? (I. Kings viii. 27.) and whose being is interminable as immensity? And if scenic representations and visions are to be literally understood in some cases, why not in all, as I. Kings, xxii. 19, 22—Job i. 6, 12—ii. 1. 6.—Exod. xxxiii. 18, 23.

11th. If the power of Christ to forgive sins, (Mark ii. 7, 20.—Matt. ix. 6, 8.) was underived and continual, why did he say of his crucifiers, on the cross, "FATHER, *forgive* them, for they know not what they do?" (Luke xxiii. 34.)—Why did he not forgive them himself? And if they were of the *chosen ones*, and he paid the debt and obeyed the law in their *stead*, what was there to *forgive*, and to what purpose this *prayer?* If they were *not* of the *chosen ones*, could his prayers avail? And if he was omniscient, did he not know whether they were or were not of the chosen ones? And if his power to forgive sins prove his Deity, will it not prove the Deity of the apostles, seeing they had the same power? (John xx. 23.—II. Cor. ii. 10.) And of the angel who accompanied the children of Israel? (Exod. xxiii. 21.) And if Matthew supposed Christ to be God, because he forgave sins, why did he say, (ix. 8.) "When the multitudes saw it, they marvelled, and glorified *God*, who had *given* such power unto *men?*"

12th. If the words "come from God," and similar expressions, imply loco-motion, and a departure from any supposed region of space, will not the expression "come to God," and like phrases, imply a similar loco-motion, and return to the same region of space? And by the same mode of interpretation, must we not believe that "lying spirits" were literally sent forth by God from his presence to deceive Ahab's prophets, (I. Kings xxii. 22,) to trouble Saul, (I. Sam. xvi. 14—xviii. 9,) and to stir up strife between Abimelech and the men of Sechem, (Judges ix. 23,) and thus attribute to the Supreme Being conduct altogether inconsistent with righteousness and benevolence?*

13th. If Christ was *Almighty*, why could he do *no* mighty work in Nazareth? (Mark vi. 5.)

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*The writer protests against all intention of treating with levity, things serious. If any thing of this should suggest itself, it unavoidably grows out of the burlesque which this most wretched system has cast upon the most solemn of all subjects.

†On what ground then can God require of the *elect*, faith, or obedience, or any thing else? Of the *non-elect*, certainly nothing could with justice be required.

‡And pray what death did he die, a *spiritual* death? Was it the *God* Jesus or the *man* Jesus that wrestled with the armies of hell? If the latter, did "the horrors of eternal death" overcome him, and was *that* the *efficacious* death? And did the *man* Jesus thus make *infinite* satisfaction in three short days? Or was it the God Jesus who was "smitten and tormented by the hand of God," his Father? And do Calvinists admit that divinity chastised divinity, and to that extent and severity as to be equal to an *eternity* of punishment for *every* transgression, of *every* individual of the *chosen ones?*

§What, when he "wrestled with the armies of *hell*," and was "*smitten* and *tormented* by the hand of his Father."

*To "come from God," &c. means to be commissioned by him, and endowed with supernatural gifts.

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*Hindoo Female Rights.*

In the Register of Feb. 14, p 107, in the article headed Rammohun Roy, we mentioned a pamphlet published in Calcutta by this celebrated man, entitled "Brief Remarks regarding Modern Encroachments on the Ancient Rights of Females, according to the Hindoo Law of Inheritance." The object of the pamphlet was, to prepare the way for the restoration of females to their ancient rights of property, and in this manner to prevent those numerous instances of self-destruction, amongst widows, which often result chiefly from the extreme poverty and dependence in which they are generally left at the decease of their husbands.

The information communicated in the following extracts from this work, will doubtless be gratifying to our readers.

"With a view to enable the public to form an idea of the state of civilization throughout the greatest part of the empire of Hindostan in ancient days,* and of the subsequent gradual degradation introduced into its social and political constitution by arbitrary authorities, I am induced to give as an instance, the interest and care which our ancient legislators took in the promotion of the comfort of the female part of the community; and to compare the laws of female inheritance which they enacted, and which afforded that sex the opportunity of enjoyment of life, with that which moderns and our cotemporaries have gradually introduced and established, to their complete privation, directly or indirectly, of most of those objects that render life agreeable.

All the ancient lawgivers unanimously award to a mother an equal share with her son in the property left by her deceased husband, in order that she may spend her remaining days independently of her children; as is evident from the following passages:

The writer here quotes from various authors. We give only the two following.

After the death of a father, let a mother also inherit an equal share with her sons in the division of the property *left by their father.*

*Yagnuvul Kyu.*

Mothers should be receivers of shares according to the portion allowed to the sons.

*Vishnoo the Legislator.*

The writer proceeds to explain the methods by which the modern expounders of Hindoo Laws evade the doctrine laid down in the above quotations; and he gives us the result of these expositions in the following words.

In short, a widow, according to the expositions of the law, can receive nothing when her husband has no issue by her; and in case he dies, leaving only one son by his wife, or having had more sons, one of whom has happened to die, leaving issue, she shall in these cases also have no claim to the property; and again, should any one leave more than one surviving son, and they being unwilling to allow a share to the widow, keep the property undivided, the mother can claim nothing in this instance also. But when a person dies, leaving two or more sons, and all of them survive, and be inclined to allot a share to their mother, her right is in this case only valid. Under these expositions, and with such limitations, both step-mothers and mothers have in reality been left destitute in the division of their husband's property, and the right of a widow exists in theory only among the learned, but unknown to the populace.

The consequence is, that a woman who is looked up to as the sole mistress by the rest of a family one day, on the next becomes dependent on her sons, and subject to the slights of her daughters-in-law. She is not authorized to expend the most trifling sum, or dispose of an article of the least value, without the consent of her son or daughter-in-law, who were all subject to her authority but the day before. Cruel sons often wound the feelings of their dependent mothers, deciding in favour of their own wives, when family disputes take place between their mothers and wives. Step-mothers, who are often numerous on account of polygamy being allowed in these countries, are still more shamefully neglected in general by

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*At an early stage of civilization, when the division into casts was first introduced among the inhabitants of India, the second tribe who were appointed to defend and rule the country, having adopted arbitrary and despotic practices, the others revolted against them; and under the personal command of the celebrated Purusooram, defeated the Royalists in several battles, and put cruelly to death almost all the males of that tribe. It was at last resolved that the legislative authority should be confined to the first class, who could have no share in the actual government of the state, or in managing the revenue of the country, under any pretence; while the second tribe should exercise the executive authority. The consequence was, that India enjoyed peace and harmony for a great many centuries. The Brahmuns having no expectation of holding an office, or of partaking of any kind of political promotion, devoted their time to scientific pursuits and religious austerity, and lived in poverty.—Freely associating with all the other tribes, they were thus able to know their sentiments, and to appreciate the justness of their complaints, and thereby to lay down such rules as were required, which often induced them to rectify the abuses that were practised by the second tribe. But after the expiration of more than two thousand years, an absolute form of government came gradually again to prevail. The first class having been induced to accept employments in political departments, became entirely dependent on the second tribe, and so unimportant in themselves, that they were obliged to explain away the laws enacted by their forefathers, and to institute new rules according to the dictates of their cotemporary princes. They were considered as merely nominal legislators, and the whole power, whether legislative or executive, was in fact exercised by the Rajpoots. This tribe exercised tyranny and oppression for a period of about a thousand years, when Mussulmans from Ghuznee and Ghore, invaded the country, and finding it divided among hundreds of petty princes, detested by their respective subjects, conquered them all successively, and introduced their own tyrannical system of government, destroying temples, universities, and all other sacred and literary establishments. At present, the whole empire (with the exception of a few provinces) has been placed under the British power; and some advantages have already been derived from the prudent management of its rulers, from whose general character a hope of future quiet and happiness is justly entertained.—The succeeding generation will, however, be more adequate to pronounce on the real advantages of this government.

their step-sons, and sometimes dreadfully treated by their sisters-in-law, who have fortunately a son or sons by their husband.

It is not from religious prejudices and early impressions only, that Hindoo widows burn themselves on the piles of their deceased husbands, but also from their witnessing the distress in which widows of the same rank in life are involved, and the insults and slights to which they are daily subjected, that they become, in a great measure, regardless of existence after the death of their husbands: and this indifference, accompanied with the hope of future reward held out to them, leads them to the horrible act of suicide. These restraints on female inheritance encourage, in a great degree, polygamy, a frequent source of the greatest misery in native families: a grand object of Hindoos being to secure a provision for their male offspring, the law which relieves them from the necessity of giving an equal portion to their wives, removes a principal restraint on the indulgence of their inclinations in respect to the number they marry. Some of them, especially Brahmuns of higher birth, marry ten, twenty, or thirty women,* either for some small consideration, or merely to gratify their brutal inclinations, leaving a great many of them, both during their life time and after death, to the mercy of their own paternal relations. The evil consequences arising from such polygamy, the public may easily guess, from the nature of the fact itself, without my being reduced to the mortification of particularising those which are known by the native public to be of daily occurrence.

To these women there are left only three modes of conduct to pursue after the death of their husbands. 1st. To live a miserable life as entire slaves to others, without indulging any hope of support from another husband.—3dly. To walk in the paths of unrighteousness for their maintenance and independence. 3dly. To die on the funeral piles of their husbands, loaded with the applause and honour of their neighbours. It cannot pass unnoticed by those who are acquainted with the state of society in India, that the number of female suicides in the single province of Bengal, when compared with those of any other British provinces, is almost ten to one: we may safely attribute this disproportion chiefly to the greater frequency of a plurality of wives among the natives of Bengal, and to their total neglect in providing for the maintenance of their females.

This horrible polygamy among Brahmuns is directly contrary to the law given by ancient authors.

Here the writer mentions a few of the cases under which, and under which *only*, it was considered lawful to take a second wife during the lifetime of the first. The chief of these are enumerated in the following sentence from *Munoo*.

A wife who drinks any spirituous liquors, who acts immorally, who shows hatred *to her lord*, who is *incurably diseased*, who is mischievous, who wastes his property, may at all times be superseded by another wife.

Our author proceeds then to speak of the ancient law in relation to the inheritance of daughters. He shows that they are properly entitled to one fourth of the property left by their father. But this law is shamefully violated and set aside by the modern expounders, who hold that all that is required of brothers is to pay the expenses of the marriage ceremony of their sisters.

Some of the Hindoos, especially among the Brahmuns of less respectable cast, make the disposal of their sisters or daughters a considerable source of emolument.

These, (says Ram Mohun Roy,) so far from spending money on the marriage of their daughters or sisters, receive frequently considerable sums, and generally bestow them in marriage on those who can pay most.† Such Brahmuns and Kayusths, I regret to say, frequently marry their female relations to men having natural defects, or worn out by old age or disease, merely from pecuniary considerations; whereby they either bring widowhood upon them soon after marriage, or render their lives miserable. They not only degrade themselves by such cruel and unmanly conduct, but violate entirely the express authorities of Munoo, and all other ancient law-givers.

He here quotes a few passages in which this shameful practice is expressly condemned by their law, and closes with the following judicious remarks.

Both common sense, and the law of the land designate such a practice as an actual sale of females; and the humane and liberal among Hindoos, lament its existence, as well as the annihilation of female rights in respect of inheritance introduced by modern expounders.—They, however, trust that the humane attention of Government will be directed to those evils which are chief sources of vice and misery, and even of suicide among women; and to this they are encouraged to look forward by what has already been done in modifying, in criminal cases, some parts of the law enacted by Mohummudan Legislators, to the happy prevention of many cruel practices formerly established.

How distressing it must be to the female community, and to those who interest themselves in their behalf, to observe daily that several daughters in a rich family can prefer no claim to any portion of the property, whether real or personal, left by their deceased father, if a single brother be alive; while they (if belonging to a Kooleen family, or Brahmun of higher rank) are exposed to be given in marriage to individuals who have already several wives, and have no means of maintaining them.

Should a widow or a daughter wish to secure her right of maintenance, however limited, by having recourse to law, the learned Brahmuns, whether holding public situations in the courts or not, generally divide into two parties, one advocating the cause of those females, and the other that of their adversaries. Sometimes, in these or other matters respecting the law, if the object contended for be important, the whole community seems to be agitated by the exertions of the parties, and of their respective friends, in claiming the verdict of the law against each other. In general, however, a consideration of the difficulties attending a law-suit, which a native woman, particularly a widow, is hardly capable of surmounting, induces her to forego her right; and if she continue virtuous, she is obliged to live in a miserable state of dependence, destitute of all the comforts of life. It too often happens, however, that she is driven by constant unhappiness to seek refuge in vice.

At the time of the decennial settlement in the year 1793, there were among European gentlemen so very few acquainted with Sungscrit and Hindoo law, that it would have been hardly possible to have formed a committee of European oriental scholars and learned Brahmuns, capable of deciding on points of Hindoo Law. It was, therefore, highly judicious in government to appoint Pundits in the different Zillah Courts, and Courts of Appeal, to facilitate the proceedings of Judges in regard to such subjects. But as we can now fortunately find many European gentlemen capable of investigating legal questions with but little assistance from learned natives, how happy would it be for the Hindoo community, both male and female, were they to enjoy the benefits of the opinions of such gentlemen, when disputes arise, particularly on matters of inheritance.

Lest any one thould infer from what I have stated, that I mean to impeach, universally, the character of the great body of learned Hindoos, I declare, positively, that this is far from my intention: I only maintain, that the native community place greater confidence in the honest judgment of the generality of European gentlemen, than in that of their own countrymen. But should the natives receive the same advantages of education that Europeans generally enjoy, and be brought up in the same notions of honour, they will, I trust, be found, equally with Europeans, worthy of the confidence of their countrymen, and the respect of all men.

*The horror of this practice is so painful to the natural feelings of man, that even Madhuv Singh the late Rajah of Tirhoot, (though a Brahmun himself) through compassion, took upon himself, (I am told,) within the last half century, to limit Brahmuns of his estate to 4 wives only.

† Rajah Kissenchundru, the great-grand-father of the present ex-Rajah of Nudia, prevented this cruel practice of the sale of daughters and sisters throughout his estate.


# Christian Register.

BOSTON, FRIDAY, MARCH 7, 1823.


Sometime in last autumn, the Rev. Mr. Strong, of New-York, published a sermon in which he enumerated those sins of New-York for which God visited the city with the yellow fever. One of these sins was the setting up an "infidel" (Mr. Noah, a Jew) as candidate for the office of Sheriff; another sin was her allowing within her walls so many Arminian synagogues (He probably referred chiefly to the Unitarian Church lately established there.)

"To this attack" says the American Eagle, "Mr. Noah (editor of the Advocate) replied in as mild terms as any one, either Christian, Jew, or Infidel, would be likely to use, who supposed himself thus publicly assailed in a sermon."

This reply of Mr. Noah the editors of the National Intelligencer published in their paper, with some expressions of disapprobation of the sermon which called it forth. The consequence of this was, that not long after, the editor of the Intelligencer was denounced, and the whole national cabinet with him, in a tract called "The Evangelical Witness, published in New-York, by the *Evangelical Tract Society*, and edited by the Rev. Mr. Wilson. The following paragraph is from the tract to which we allude.

We do not absolutely affirm that the infidel editor of the Intelligencer uttered the sentiments of the government of the United States, though the paper which he edits has long been considered the organ of the cabinet, and though we fear there is very little respect for either the Church of Christ or his ministry, in the officers of the general government.

The pamphlet which contains this slander was issued by a society that is constantly soliciting the contributions of the public to aid them in disseminating the gospel! We should certainly think that such fruit must in some degree repress the ardour of future contributors to the funds of this society. We are not of those who oppose and condemn the great contributions that are made at the present day for objects professedly benevolent. We wish that they might be rather increased than lessened. But we wish most ardently that these charities might be more discriminating, and be directed into channels which will more certainly insure their usefulness. Much money is given with good intentions, which is rendered worse than useless, for it is employed (as in the instance abovementioned) in the unchristian office of spreading far and wide a spirit of alienation and bitterness. It is not given with sufficient discrimination, or with a proper attention to the objects and purposes to which it will be applied. Such an example as that given above, of the gross abuse of the public charity, should put all the friends of benevolent institutions on their guard, and induce them (not to give less, but) scrupulously to examine to *what purposes* their money is to be applied, and *who* they are that are to discharge the trust of applying it.

## CORNWALL SCHOOL.

Two Greek youths have lately arrived at Salem, in the brig America, Capt. Dewing, from the Mediterranean. One of them is a native of Smyrna, aged 15 years. His name is *Photius Kavasales*. He is an orphan; his father, mother, four brothers and two sisters having been swept off by the plague in Smyrna, in 1814. He has one brother, who is now an officer in the Grecian army. Being entirely destitute, he was sent to Malta about four years ago, to reside with an uncle.

The name of the other lad is *Anastasius Karabelles*. He is 11 years of age, and is the son of a Greek priest now officiating in a Greek church at Malta. He was born at Zante, and brought to Malta when about four years of age.

These youths have been sent to this country by the consent of their friends, for the purpose of receiving an education at the Foreign Mission School at Cornwall, (Con.) This project has been thus far effected, through the influence of Messrs. Fiske and Temple, now residing at the Island of Malta, and acting as missionaries in the employ of the American Board of Commissioners for Foreign Missions. These youths read the modern Greek and Italian, and converse also in Maltese; and have brought books in each of these languages. They are said to indicate good capacities, and to be highly respectful and decent in their behaviour. They are now under the care of the Rev. Mr. Cornelius, of Salem, and have been placed by him in the school of Mr. Hallock, with a particular view of acquiring some knowledge of the English language, and some other studies, preparatory to their entering the institution at Cornwall.

Thus far the course pursued by these lads is well.—What their future condition and character will be, is yet to be determined. But judging from the past, we cannot but look forward with anxiety and regret to the time when these fair and ingenious minds will probably become narrowed and soured by sectarian prejudices and jealousies. There is reason to fear that their conversion, of which we shall presently hear, will be, as it evidently has been in too many instances among Calvinists, only the embracing of particular speculative opinions, turning the current of their passions into a different channel, and conceiving withal as high an estimate of their own superior sanctity as they have a low and contemptible one of that of all who differ from them in particular speculations. We sincerely hope to be disappointed in this, for we think that these youths, if educated on a liberal and generous plan, may prove a distinguished blessing to their country.

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A small work has been lately published, and is for sale at the various book-stores in this city, entitled, "*Remarks on the Miraculous Character of Our Lord*, by a Berean Layman." It is a pamphlet of thirty pages, and is written with great clearness and candour.

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*For the Christian Register.*

## THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAP. VII.

As my only object is to recur to those scenes or transactions which affected or helped to fashion my religious character, I pass over much that was interesting to me during the following years. My college life, on which I now entered, was like that of many other young men. I applied myself zealously to the duties required of me, and became ambitious of distinction.—My thirst of knowledge increased, and with it my desire of eminence. I allowed myself little time for sleep or recreation. I denied myself even food, that I might sit at my books without the necessity of exercise to help digestion. I know not how it was, but gradually and insidiously literary distinction became my ruling passion. My Bible was consulted less frequently, my seasons of devotion were hurried over, and even the worship of the sabbath came at last to be attended by me with little interest or feeling.

I was sometimes uneasy at perceiving the change which had thus taken place in my affections, and felt alarmed for the result. But I satisfied myself with saying, that as soon as I got over my present hurry, or finished the study I had now on hand, I should have leisure to make up the deficiency. But this leisure did not come, and I suffered myself still to go on. I quieted the remonstrances of my mind with the persuasion that a man could not feel equally engaged at all times on any subject; and that at any rate I was preparing myself for the duties of life, and why was not this as acceptable service as the performance of my religious duties. Then if conscience answered that the preparation for future duty is no excuse for neglecting present duty, I stifled the suggestion by burying my thoughts in study.

I tremble to this day to think of the hazard I was in, and in how dreadful a ruin it might have ended, if it had not pleased God to send me a rebuke. I had already entered my senior year, and with a heart full of ambition was pressing on to realize, in the honours before me, the darling object of my hope. I had overplied my powers, and they gave way. My body refused to sustain the labours of my mind, and after four weeks' severe illness it was thought I must sink to the tomb.

Of the early part of my sickness I have no recollection, except of a confused feeling of disappointment and vexation at being thus stopped and frustrated in my career. It seems to me like some long dream, in which I was struggling with envious and malicious foes, who were conspiring against my improvement and reputation. I seemed at length to awake from the dream, and found myself a feeble and helpless man, stretched upon my bed, and attended by friends whose anxious countenances revealed to me their fears.

"What is that bell for?" was the first question I asked.

"It is tolling for the Exhibition," said my friend.

"The Exhibition," said I, starting with surprise; "how long have I been sick?"

"Nearly four weeks."

"Exhibition!" I repeated—"and I am not ready; I cannot be there;—when I had so depended on it—so longed for it—and here am I shut out from——When shall I be able to go out, Thompson?"

"You must lie still," said Thompson, "you are too weak to talk; keep yourself quiet."—And he withdrew from the bed.

Thompson's voice and manner struck me, and I at once suspected the truth. Never shall I forget the feeling that came over me, as the conviction flashed across my mind that I was dangerously ill. A cold thrill run through my frame, and the sweat issued upon my forehead. "And is this," thought I, "the end of all my toils, the completion of my hopes? Is it all to end in an early grave and a forgotten memory? Spare me, O God, that I may recover strength before I go hence to be no more seen."

As soon as my first surprise was over, I set myself to collect my thoughts as well as I was able, and to prepare my mind for the event.—And now the full extent of my folly became visible at once. I saw the full measure of my negligence, and the whole unworthiness of my delusion. I felt the emptiness of that ambition for which I had sacrificed my religious affections, and would have given the world to return to that spiritual frame which I had possessed two years before. Then I thought of my privileges, my opportunities, the discipline I had past through, the early instructions of my mother, the faithful counsels of my father—and as I thought of him, I involuntarily spoke out, "has my father been sent for, Thompson?"

Thompson looked at me with surprise, and after a few moments' hesitation answered yes, and that he was expected to-morrow.

To-morrow came, and at the expected hour my father entered the chamber. He had evidently come from a hurried journey, and wore a countenance of anxiety and grief. I held out my hand, and he took it without speaking.—We both were thinking of a separation, and for some moments could not trust ourselves with our voices. At length I broke silence, for I had been fortifying myself for the interview, and had my powers under my control.

"My father," said I, "I rejoice to see you. I know why you are come, and shall feel the easier for your presence. You led me in the beginning of life, and if my life must close, it is a consolation to lean on you at the last."

"The will of God be done," said he. "I had hoped it would be otherwise ordered, but the will of God be done. I am glad to find you look upon it so calmly. Your religion supports you as I thought it would."

"I trust in God's mercy," said I; "I need it. O my father, you do not know how foolish I have been, and how nearly I have lost myself in the love of wordly honours." And I told him the state of my mind for some time previous.—"But," I continued, "I have humbled myself before God, and cast myself on his compassion. I have thrown away my false ambition, and renewed my vows and prayers, and I hope I have found pardon and peace. I have given up every thing to my Maker, and trust I may depart in hope. Father, give me your blessing."

He knelt down by my bed and prayed. My soul was thrilled with the sound of that voice, so familiar and so loved, and a thousand tender recollections crowded upon my mind. I was refreshed and strengthened as I listened, and lifted nearer to heaven.

A long silence continued after he had ended, while we both pursued our own reflections. At length I untied from my neck the locket containing my mother's hair, and handed it to my father. "I wish to leave this," said I, "to my sister Jane, with the same injunction with which my dear mother gave it to me. Tell her that it has been a talisman to me in many a difficulty and temptation; and that if I had never suffered myself to be unmindful to it, I should have been spared the only pain I feel at this time. Bid her, therefore, wear it in memory of her deceased brother and mother, and as a pledge that she will never pass a day without prayer; remembering, that if we cannot see how she fulfils the pledge, GOD DOES;—and the day is coming when we shall know also."

I was too feeble to pursue the conversation, and soon became faint. I thought myself dying. After I revived, I could catch from the occasional whispers in the room, that it was thought I could not live through another night. I had nothing further which I wished to say, and I laid quietly, in the perfect possession of my powers, waiting the signal to depart. O, the indescribable sublimity of that hour! Words cannot picture the solemnity of feeling which pervaded my mind, as my thoughts flew, in the pressure and excitement of the season, with the rapidity of lightning, to the past and to the future, to my own life, to the truths of christianity, to the perfections of God, to the promises of Christ, to the prospects of heaven, and the whole was framed, with an intense energy of which I can now hardly conceive, into a perpetual mental prayer. Thus I was occupied until sleep overcame me, and I was lost in forgetfulness.

It was ordained that we should be deceived. He who had brought me low, intended but to chasten and heal me; and when I had learned all that a death-bed could teach, he again breathed health into my frame, and bade me live to praise him.

## OBITUARY NOTICES.

The following notices of the character of a lady of distinguished worth, have been received from different sources; *one* of them from a distance, and *both* from individuals unconnected with the family. We insert them both because they delineate different traits of character, and when united, give a more just and full view of the excellences of the deceased, than either would give alone. As they are a voluntary tribute from disinterested individuals, and given as well for the benefit of the living, as for the just praise of the deceased, we trust that the *friends* can have no objection to their insertion. For ourselves, we think that all examples of such active and discriminating benevolence, and such distinguished *domestic* virtues, (too rare, we fear, in the higher walks of life,) should be held up to the public view as an incitement to others to go and do likewise.

Died, in this city, on Friday the 21st ult. Mrs. Susan Inches, aged 40, wife of Henderson Inches, Esq.

We cannot permit this painful dispensation of providence to reach the public, unaccompanied by some comment on the life and character of the subject of it—believing that it is such examples of practical and unobtrusive excellence which have the most powerful tendency to recommend and strengthen the principles of virtue in those who remain, whilst it is but a just tribute to the memory of the departed. The subject of this memoir possessed, in an eminent degree, those qualities that secure the warmest affections of friends, and the respect of the indifferent. The law of kindness ever prevailed in her heart, and discovered itself in that active benevolence which, in the gloomiest scenes of adversity, finds a congenial exercise for its peculiar dictates. Her religion answered to the description given by St. James, and consisted in "visiting the fatherless and widows in their affliction, and in keeping unspotted from the world." Her wisdom was of the same nature. "First pure, then peaceable, and easy to be entreated; full of mercy and good fruits." Her perceptions of right and wrong, as dictated by that wisdom, were most happily modified by the infallible rules of scriptural morality. With these qualities she combined a readiness of judgment, and womanly fortitude, which disciplined and subdued a heart of acute sensibility, and rendered her a most valuable member of society, and, we trust, a worthy inhabitant of the world of spirits.

The following remarks are from a notice sent us by another correspondent.

So amiable and excellent a character as she exhibited in the various relations of life, it may be useful to the living to contemplate; nor can the expression of admiration and respect be suppressed, in referring to the course of one possessed of such kindly affections, and so faithful in the discharge of every domestic and social duty. United to a man of great moral excellence and virtue, she was never deficient, on her part, in rendering her family the residence of uninterrupted felicity. Her children are indebted to her for the best instructions and the purest example. And her numerous friends all shared in her kind attentions and benevolent offices. No domestic duties were ever neglected. In possession of affluence, and surrounded by a large circle of acquaintance, she was still unremitting in the exercise of the parental and conjugal virtues. The world had little hold on her affections; nor did she give even to innocent amusements that time which should be hallowed by improving the infant minds of her children. Her friends are not insensible to her singular excellences; nor do they wish to obtrude their poignant grief upon the public.—But a stranger may be permitted to offer this disinterested tribute of respect to the memory of one so exempt from the common frailties of human nature, and so richly adorned with every female virtue.

FOR THE CHRISTIAN REGISTER.

### *SCRIPTURE LESSONS.*

In calling the attention of instructers and parents to this work, just published and for sale at No. 45 Cornhill, I proposed to show the necessity of such a selection, and the excellence of the present one. It has long been a disputed point whether the Bible was a fit book to be used as a common school-book. It has been said that it was the easiest both for children to read, containing the most pleasing variety, and that it was a duty to imbue youth early with a knowledge of the holy scriptures. On the other hand, it has been contended that it was a work too sacred for a school-book; that children acquired an irreverence and distaste for its sublime contents, which in riper years could not be wholly irradicated; that when corrected over it improper and prejudicial associations were fixed in the mind; and that on leaving school, the scriptures would be thrown aside with the other school-books, not likely to be taken up with delight. Whether these objections were sufficient to overbalance the good derived from the use of the Bible in schools we will not say; but no one can deny they are entitled to serious consideration as objections of much weight.

The New Testament only has been usually found in schools, so that the interesting stories, and sublime passages of the Old Testament were a hid treasure to many children. A selection from both the Testaments remedies this evil. The many *indelicate* passages in the scriptures, abounding too in some of the most delightful portions of them, prevented a perusal of many parts, both in schools and families. These are all altered in the Selection, and the alterations put in italics. Many a poor child too, has laboured upon an uninteresting passage, in reading the Testament in course, unable to comprehend its meaning, or to see any thing in it but a tiresome series of words and sentences, fatiguing its young mind and exhausting its patience.

Of the plan and execution of this work we can speak with great satisfaction. All the texts, on various subjects, are brought together under appropriate titles, so that all the texts in scripture relating to the same subject, are seen at one view. The most interesting stories, parables; the most sublime descriptions; the most useful precepts, are included in the work. The pronunciation is aided by divisions of the syllables and marks of accent, and upwards of eight hundred words are explained in the margin.

The selections are made without any regard to sectarian purposes, it being the wish of the editor to offer it to the patronage of every sect of christians. Neither does the work exhibit any methodical statement of the history, doctrines, or precepts of our holy religion. Many excellent passages are omitted; several important topics are not introduced, because there was not room for all; and in selecting, it has been the endeavour of the editor to choose the most interesting and useful portions.

Very few typographical errors are found in the book. We could wish the *impression* was better than it is. As it is, it is superior to most of the Testaments in our schools. A large edition has been published, and the publisher offers them at a reasonable price. It is to be hoped that it will be put into the hands of children, and obtain an extensive use, as a similar selection *has* in Europe, under the auspices of the British and Foreign School Society, where it has been translated into almost all the continental languages. S.

### *COMMONWEALTH OF MASSACHUSETTS.*

BY HIS EXCELLENCY,

## JOHN BROOKS,

*Governor of the Commonwealth of Massachusetts,*

*A PROCLAMATION*

FOR A DAY OF

FASTING, HUMILIATION, AND PRAYER.

Our dependence on God for all the blessings of this life, and for the hopes which the gospel inspires of a blissful immortality, justly calls for an expression of the most profound and devout sentiments of religious homage from us, who are the daily recipients of His providential munificence, and humble candidates for His future acceptation and favour. And the season having returned, in which, from time immemorial, the people of this community have devoted a day to the public worship of God, by fasting and prayer, and more especially for invoking the blessings of Almighty God on all their concerns for the passing year:

I have thought fit to appoint, and by and with the advice and consent of the Council, do hereby appoint *THURSDAY*, the 3d day of April next, to be observed as a day of *FASTING AND PRAYER*, throughout the Commonwealth. And the people of every religious denomination are requested to assemble on that day, in their respective places of public worship, unitedly to humble themselves, and to confess their sins before God, to implore his pardoning mercy through the mediation of His Son Jesus Christ, and the promised aid of His spirit to all such as seek him in sincerity and in truth, to enable them to bring forth fruits meet for repentance. That He will be pleased to bless and prosper the people of this Commonwealth in their agriculture and fisheries, their commerce and manufactures, and in all their lawful enterprises: That He will in mercy so order the seasons of the year, that the earth may yield its increase, and the joy of harvest be felt in every habitation, and in every heart: That He will be pleased to preserve them from the pestilence that walketh in darkness, and from the destruction that wasteth at noon-day: That He will smile on our University, our Colleges, and other Seminaries and Schools of learning; on all our religious, literary, and benevolent institutions, and on the rising generation; That He will be pleased to continue to us our free constitutions of civil government, and the full enjoyment of our holy religion, and grant that its benign influence may be more deeply felt, and more fully exemplified by its professors: That He will vouchsafe His blessing to the President of the United States: That He will prosper the national government, and continue to our country the blessings of union and peace: That all Institutions, whether national or state, founded on the great principles of philanthropy, and designed to meliorate the condition of the human kind, by rescuing them from barbarism, improving the arts of life, and spreading the knowledge of God, and the way to obtain His favour and future happiness, may experience largely the divine support and benediction; and that the whole earth may ultimately be filled with the glory of God.

And the people are requested to abstain from all labour and recreation, inconsistent with the religious solemnities of the day.

Given at the Council Chamber, in Boston, this fifth day of March, in the year of our Lord one thousand eight hundred and twenty three, and of the Independence of the United States of America, the forty-seventh.

JOHN BROOKS.

By His Excellency the Governor, with the advice and consent of the Council.

ALDEN BRADFORD, *Sec'ry.*

*God save the Commonwealth of Massachusetts!*

St. Stephens Church, in Philadelphia, was dedicated to the worship of God on the 27th ult. by the Rev. Bishop Hobart.

*Bible Societies.*

It is stated by a writer in the New-York Evening Post, that of the 55 bishops of England and Ireland, 45 do not appear to countenance Bible Societies, and that a majority of the American bishops act with them. Bishop Hobart, of New-York, says that in withholding his support from Bible Societies, he "acts with the great body of the clergy" of the church of England. He would not, it seems, send the sacred volume to any except those who can have at the same time the advantages of the Episcopal "ministry, worship and ordinances"! He advises Episcopalians "to associate for all religious purposes only among themselves"!

*Hampshire Gazette.*

In the London Missionary Chronicle, for December, 1822, it is stated that in the small district of Hoogly, (north of Calcutta) one hundred and twenty-five females were sacrificed, during the last year. This practice of widows' immolating themselves on the funeral pile of their husbands, is still allowed under the English government, though the Dutch disallow it in their districts.

New-Orleans is proverbial for its profanations of the Sabbath. The circumstance related in the following paragraph from a paper of that city, indicates not merely a contempt of religious sanctions, but a total recklessness of the feelings of humanity:

"Never was a more brutal pastime thought of on Sunday, than that got up in Canal Street yesterday afternoon. Yes, in sight, and almost within hearing of two Churches, during the time of afternoon service, did some 150 individuals, in the garb of gentleman, and at least 20 well-dressed females, patiently sit and see a poor bull worried by a score of dogs in a narrow pen." *R. I. American*

A bill authorising missionaries &c. to settle among certain Indians, near Buffaloe, has been rejected in the Legislature of New-York by a large majority.

*Asylum for the Insane.*—The number of boarders at the Asylum on the 1st of January, 1822, was 28; received during the year 1822. 64; total 92. Of these 5 died, and 45 were removed, of whom 14 were cured, 6 much improved, and 2 improved. Remaining Jan. 1, 1823, 42, of whom 31 are males and 11 females.

We learn that the proprietors of the Boston Athenæum have reduced the annual subscription to *ten dollars*. We are unacquainted with the circumstances that led to this resolution, but we are persuaded that it will be a means of increasing the amount of subscriptions, and of rendering the Institution in a much greater degree useful.

A periodical paper called, "The Genius of Universal Emancipation" devoted to the subject of *African Slavery*, is published at Greenville, East Tennesee.

"Peveril of the Peak," by the author of Waverley, &c. has been published in Philidelphia, and is now for sale in this city. John Neal, Esq. author of "Keep Cool" has just published in Baltimore a new novel, entitled "Seventy Six" Godwin, who still lives and thrives, has in the press in London, a "History of the Commonwealth of England.

We insert the following short article from the Gazette, because we think the evil complained of demands a remedy.

The common practice of our modern *Jehus*, in driving through the streets, has too long passed unnoticed; and I observe that some of our truckmen and hackmen are among the number. Not only the limbs, but the *lives* of our citizens are continually in danger. It is hoped that the proper authorities will consider this subject, and endeavour to remedy the very serious evil. H.

## SUMMARY.

At half-past eleven last evening there was an alarm of fire, which proved to be in a new block of brick dwelling houses in Purchase-street. The house that took fire, and the only one which was burnt, was unfinished, and was supposed to have taken fire from some unslacked lime in the cellar.

The mild weather since Wednesday morning, together with the plentiful rain of yesterday, have caused the snow and ice to disappear rapidly, and, it is to be feared, have occasioned a flood that will prove detrimental to bridges and mill dams. This apprehension is strengthed by the circumstance that the Southern mail did not arrive this morning as usual.

The inhabitants of Essex South District have elected Mr. Crowninshield to represent them in the next Congress.

The intercourse between Providence and N. York, by Steam Boats, will commence on Saturday next.—The line, we understand, will start regularly from each place at certain days to be fixed on during the season.

The Legislature of Maine, at their late session, passed one hundred and nine Acts, and sixty-six Resolves, which were approved by the Governor.

Letters were received in this city yesterday, from Washington city, announcing the death of the Hon. Brockholst Livingston, one of the Judges of the Supreme Court of the U. S. We learn that his family left this city last week, in consequence of distressing intelligence received of the severe indisposition under which he then laboured. *N. Y. D. Adv.*

W. Gross, was executed at Philadelphia on the 7th inst. for the murder of Keziah Stow. He addressed the multitude, warning them against *bad company* and *gambling*, which he said had been his ruin.

*FROM GIBRALTAR.*

The brig Phœnix, from Gibraltar, has brought papers to the 1st of Jan. The civil war continues in Spain, but the Constitutionalists appear to be generally successful. Reports had reached Madrid of the pacific pretensions of France. The Algerines have given notice that they shall capture Spanish vessels when they get their corsairs to sea. On the 15th of Dec. they were fitting out at Algiers a 50 gun ship, almost ready; a 50 and a 36 gun do.; and two schrs.

The emperor of Morocco, Muley Soliman, died Nov. 28. He had appointed his nephew and son-in-law, Muley Alderhaman, his successor, and he has been proclaimed in the principal cities.

By late accounts from Chili, of Nov. 3, 1822, it appears that an entire stop had been put to all business, since the 20th Sept. This was owing to a decree of O'Higgins, the Supreme Director, who has made an entire revolution in the Custom-house regulations, and who promised that the new regulations should go into operation on the 1st Oct. These regulations had not been published on the 3d of Nov.

By a late arrival from Havana, at Norfolk, it is stated that a great excitement had been produced there, on account of the capture of the Ninfa Catalana, by the U. S. brig Spark. An American gentleman, by the name of Gaillard, from Charleston, S. C. had been inhumanly murdered by the mob, in consequence of having observed that "Com. Porter would soon be amongst them."

*From Matanzas.*—Captain Vaughan, arrived at Baltimore, was detained in the port of Matanzas several days, in consequence of a piratical schooner cruising off the harbour. An armed brig, with two others in company, which left Matanzas a few days before was intercepted in sight of the harbour, an engagement ensued, and the pirate hauled off in about twenty minutes.

*Cuba.*—A letter to the Editor of the Richmond Inquirer, dated at Washington, the 19th instant, says: "The British Minister here (Mr. Canning) waited some time ago upon Mr. Adams, Secretary of State, and read to him a letter from his cousin, George Canning, in which he speaks of the rumors of Cuba; denies in the most positive manner any *wish* or *intentions*, on the part of the British government to *obtain it*, and expresses an opinion that it would be *dishonourable* in them to avail themselves of the *weakness* of Spain for any such purpose. It seems too, that the Minister here was directed by his government to *read this letter* to the Secretary of State. No copy was furnished, and Mr. Monroe directed Mr. Adams to apply and know whether *one* could be furnished. It is said, he has not had *an answer*, but that it *will* not. This is all the information our government has on the subject.

*R. I. Amer.*

*Pirates Condemned.*

In the Assize Court at Jamaica, the trials of the Pirates taken by the Tyne, on the coast of Cuba, and carried from hence in that ship, commenced on the 20th ult. when Juan Gutterez, Francisco de Sayas, and Juan Hernandes, were found guilty; and on the following day two others, Francisco Miguel and Manuel Vaidoni were also convicted of the same offence, the latter of whom was recommended to mercy on account of some alleviating circumstances in his favour, which were detailed in the evidence. These five were part of the crew of the Pirate which captured and ill treated Lieut. Hobson, in the sloop Whim. *Nassau pa.*

INSTALLED,

In Orford, N. H. on Wednesday, Feb. 19, Rev. Sylvester Dana, over the West Church and Society in that town. Sermon by the Rev. Mr. Cook, of Acworth.

MARRIED,

In Dorchester, by the Rev. Dr. Codman, Mr. William Jacobs, to Miss Eliza Howe—By Rev. Dr. Harris, Mr. Elijah Tolman, to Miss Eliza Hart.

In Charlestown, by the Rev. Dr. Holmes, Mr. Nathaniel Munroe, of Cambridge, to Miss Rebecca Kent—By Rev. Mr. Turner, Mr. Edmund N. Morse, to Miss Sarah Cummings, of Salem.

In Providence, Mr. John Wardwell, to Miss Dorcas Corey Snow.

In Newburyport, Mr. George Emery, to Miss Polly Foote—Mr. Thomas Goodwin, to Miss Eliza Ann Jewett.

DIED,

On Thursday morning having just completed his first year, Henry, son of Rev. Henry Ware, of this city.

In Baltimore, on the 24th. ult Samuel Brazer, Jr. Esq. son of Samuel Brazer Esq. of Worcester, and formerly Editor of the National Ægis.

In Walpole, (N. H.) the widow Sarah Hooper, in the 81st year of her age.

At his seat in Cranston, on the 8th inst. Job Manchester, Esq. aged 81.

In Newbury, on Tuesday last, Mrs. Elizabeth, wife of the late Mr. John Woodwell, aged 63.

In Plymouth, Mrs. Jane, wife of Mr. Eleazer Morton, aged 66.

In Salem, Mr. John M. Punchard, aged 19.—Mr. Nathaniel Sleeper, aged 36.

JUST published by O. Everett, *No.* 13, *Cornhill*, "A COLLECTION of ESSAYS and TRACTS in THEOLOGY. By Jared Jparks. No. I. January, 1823.

*Contents.*

Turretin, on Fundamentals in Religion—Abauzit's Essays—On Mysteries in Religion—Honour due to Jesus Christ—Power of Jesus Christ—On the Holy Spirit—Christ's Charge to his Apostles—General View of the Lord's Supper—Remarks on John xiv. 28.

JUST published, and for sale at this office and by the principal booksellers in this city, "REMARKS on the MIRACULOUS CHARACTER of OUR LORD. By A Berean Layman."

# POETRY.

*The Christian Virgin's Address to her Apostate Lover.*

Oh, lost to faith, to peace, to heaven!
Canst thou a recreant be
To Him whose life for thine was given,
Whose cross endured for thee?
Canst thou for earthly joys resign
A love immortal, pure, divine,
Yet link thy plighted troth to mine,
And cleave unchanged to me?

Thou canst not—and 'tis urg'd in vain—
Thy sophistry of love—
Though not in pride, or cold disdain,
Thy falsehood I reprove;
Inly my heart may bleed—but yet
Mine is no weak, no vain regret;
Thy wrongs to me I might forget—
But not to Him above.

Cease then, thy fond, impassioned vow,
In happier hours so dear;
(No virgin pride restrains me now,)
I must not turn to hear;
For still my erring heart might prove
Too weak to spurn thy proffer'd love;
And tears, (though feigned and false) might move,
And prayers, though insincere.

But no! the tie so firmly bound
Is torn asunder now;
How deep that sudden wrench may wound,
It recks not to avow.
Go thou to fortune and to fame;
I sink to sorrow, suffering, shame—
Yet think, when glory gilds thy name,
I would not be as thou.

Thou canst not light, or wavering deem
The bosom all thine own;
Thou know'st, in joy's enlivening beam,
Or fortune's adverse frown,
My pride, my bliss, has been to share
Thy hopes; to soothe thine hours of care;
With thee the martyr's cross to bear,
Or win the martyr's crown.

'Tis o'er; but never from my heart
Shall time thine image blot;
The dreams of other days depart—
Thou shalt not be forgot;
And never in the suppliant sigh,
Poured forth to Him who sways the sky,
Shall mine own name be breathed on high,
And thine remembered not.

Farewell! and oh! may He whose love
Endures, though man rebel,
In mercy yet thy guilt reprove;
Thy darkling clouds dispel;
Where'er thy wand'ring steps decline,
*My* fondest prayers—nor only mine—
The aid of Israel's God be thine;
And in his name—farewell.

*WOMAN.*

Woman, dear woman, in whose name,
Wife, sister, mother meet;
Thine is the heart, by earliest claim,
And thine its latest beat.
In thee the angel virtues shine,
An angel form to thee is given,
Then be an angel's office thine,
And lead the soul to heaven.

From thee we draw our infant strength;
Thou art our childhood's friend;
And when the Man unfolds at length,
On thee his hopes depend.
For round his heart thy power has spun
A thousand dear mysterious ties;
Then take the heart thy charms have won,
And nurse it for the skies.

# Miscellany.

## HOME;

*Or a short account of Charles Grafton.*

(Concluded from p. 116.)

A few evenings afterwards, while sitting in the cabin with my first mate, who had been as much indebted as myself to the hospitality of the good farmers, and who was scarcely less desirous of contributing to the restoration of their child to them, I sent for Charles; and bidding him to sit, assured him that if this voyage should be accomplished, as I hoped and believed that it would be, that he should never want a friend while we could assist him. Since he had heard of his parents, and that they knew his present situation, he had become comparatively happy. "And now sir," said he, "if it will be convenient for you to hear me, I will give you a short account of myself;—not to excuse my conduct, for I feel how guilty it has been; but in some small measure to repay a kindness to which I have not been accustomed.

"I left the house of my parents at fifteen, entirely ignorant of the world, but with a restlessness of disposition which could not be satisfied with the occupations of a farm. I had seen sailors, and heard of the sea; and I wished also to see other countries. Painful as I saw it was to those whom I ought to have loved better than life, I pleaded my wishes so earnestly that I at last gained their consent. I slung my pack, therefore, and in company with a neighbour, went to New-York; and being large and stout of my age, and as I was then told, having an honest face, I soon shipped myself for London, to return the following spring. It was a bad beginning, sir. I was thrown in among the crew, in which I heard the most gross profaneness and lewdness, and in which I saw vice in all its horrors. And horrible, indeed, it then was to my young mind. My spirits sunk; and I would at the time have given a hundred ships, had I possessed them, to have returned to that dear abode which I had so foolishly forsaken. But it was too late. Being the only green hand on board, except one, who had been differently educated, my simplicity of language and manners exposed me perpetually to ridicule; and, pardon me sir, very soon after sailing, I found myself deprived of the last hope which I had indulged of security, in finding the captain, as far as I could judge, as unprincipled as my messmates. Could I at this time have found in him a friend—a protector and guide—I might have kept my resolution. But though he would sometimes treat me with kindness, he would praise me with the most profane expressions; and with heavy curses at the same time upon those who had displeased him. By degrees, however, as I became more and more accustomed to expressions which at first chilled my blood, and made me wonder that heaven should uphold the wretches who used them, I began to return in kind the language which I received; and in six months I was not, in this respect, very far behind my companions. I was now, more and more, thought to be a *man* among them; and as I was behind no one in activity and readiness for duty, I was acknowledged to be a good sailor, and received on all hands my full share of commendation. Thus, at the end of my first voyage, I had got far enough in the road to ruin to have secured my very speedy destruction, but for the effects, small as they were, of a visit to my parents."

"And such, Charles," said I, "I believe are generally the beginnings of evil. Vicious example is the great destroyer, and a young sailor must have great firmness of character to resist it. It was well for you that you returned to your parents."

"The change in my character, sir, was at once seen and deeply felt by them. I had never heard, till I used it, a profane expression under the roof of my father. I now wanted, too, my allowance of grog; and having money, I went where I could obtain and enjoy it. But how different were now my father's house, and the society of my parents, brother and sister, from what they had been! This feeling humbled me, and made me wretched, and awakened a solemn resolution to reform. I saw and felt that there is no true happiness but in virtue and religion. The last half of the month which I passed at home seemed to have restored to the hearts of the best of parents the peace of which I had robbed them; and I left them again, anxious indeed, but not entirely without hope, that their fond expectations would not be wholly disappointed.

"I shipped myself for Liverpool, intending to return with the vessel; but here again I was unfortunate. We had, in many respects, a better master; but while there was no quarrelling, he neither checked profaneness nor indecency in his crew. Upon our arrival, being occasionally permitted with others to go on shore, I suffered myself to be led into scenes of vice, of which, with all that I had heard, I had scarcely formed a conception. The image of my father and mother now rose before me; and the last words of my revered mother, as she was feeling of my pack, that she might be certain that she had not forgotten my Bible, 'remember this blessed book, my dear boy; and may God keep you from temptation!' often arose to my remembrance. But I went a second and third time; and being persuaded to gamble for a small stake, I adventured upon a larger; and in hearing vile conversation, I learned to converse vilely. Glad was I, therefore, to hear that our voyage was to have a new direction. I had lost my wages—was poor in clothes—and felt myself to have become corrupted—and I had gained, what? the reputation of being "a good fellow." We sailed for India. Often was I disgusted with my messmates, and abhorred myself; and sometimes taking my Bible, I would pass a part of the sabbath in reading it. But even then I found it necessary either to give up my Bible or the course of life which I was leading. I could not, while profaning the name of God, and depraving my heart, find pleasure in reading the book in which the judgments of God against those who continue in sin are so plainly written. In joining my companions, therefore, and in imitating their examples, I cut away the only anchor of hope; and in returning home at seventeen years of age, I was afloat upon the world, exposed to every wind of passion, and driven by each in every direction to which it blew, I went home again for a few days; exposed myself in all my profligate dispositions and habits; almost broke the hearts of my parents, brother and sister; and miserable, but not a returning sinner, I sought for peace by endeavouring to forget them.

"For the third time I left my native country, and was absent nearly two years. But how shall I relate it? I returned again, saw the misery into which I had brought my father and mother, was again entreated to remain with them, saw my brother just happily settled in the neighbourhood, and my only sister in an apparently declining state; and yet I was unreformed. God forgive the hardness of my heart. I was then twenty. One night I came home, after having been absent two days; and in passing as silently as I could, that I might not awaken the family, I was stopped at my father's door. I heard his voice, and it was the voice of prayer. I listened, and heard him pray for myself. Had I seen him at the moment, I should have made full confession, and implored his forgiveness. But wearied, and exhausted with dissipation, I crept to my bed, and received new strength only to renew my course of profligacy. In this state of character I left him; and no poor wretch has passed the last four years more miserably than I have. For some time before I saw you, sir, I had been desirous, should an opportunity present, of returning to America; and I can hardly account for it, in the state of mind in which I then was, that I did not refuse the voyage which you proposed to me."

"The advantages of a pious education, Charles," said I, "are never to be estimated. For your good purposes, and for what you have done in returning to virtue, you are much indebted, under God, to the instructions of your father and mother."

"I feel it, sir," said he, "for I know not, but for them, what I might have become. Often has the blood thrilled through my frame, at a sudden recollection of them, in the midst of some guilty indulgence; and even when I had not one serious thought of God, the remembrance of *home*, and the thought that all whom I most loved might have sunk in death under the wounds which I had given them; or if alive, that they were mourning for me with more bitter tears than they should have shed over my grave—than they *did* shed over the grave of my beloved brother—has made my hammock a bed of thorns, and my hours of watching to be full of agony. But four months ago, I sailed with the best crew, except your own, which I have ever known. Captain D——— was a man of principle, and felt it his duty to do what he could for the improvement of his sailors. In this ship, sir, I sailed three months. On Sabbath morning, after breakfast, and again before supper, we were called to prayers; and every man was not only encouraged on that day to read his Bible, but useful books were lent to any who would ask for them. To Capt. D——, sir, I owe more than if he had saved my life. In the prayers which I heard him read, I learned how to ask the forgiveness of God, through the Saviour, who died for sinners; and I had not been long with him before I secretly resolved, '*I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.*' If all masters, sir, were like Capt. D———, there would be, I believe, comparatively few abandoned sailors."

"It is even so, Charles," said I; "and I wish that all masters felt how much they might do, in restraining vice, and encouraging virtue in their crews. I am not ashamed to acknowledge, that I feel accountable for the good which I have an opportunity of doing, among the men who are under my care."

"O sir," said he, "if I had first sailed with you, or with Capt. D———, I might now have had a ship to command I should not have caused the best of parents to be ashamed of me;—and I might have led as happy a life as any man. There is no one, sir, who needs a friend more than a young sailor; and though a true friend may sometimes be found in a messmate, it is not like having a friend in a master, to whom the whole crew look up for an example."

"No," said I, "it is not; and I have always liked to ship a few green hands, and to have young men with me, that I might give them such assistance as I could. But as you have drunk deep enough of the cup of vice, to know the bitterness of its dregs, I hope that you will never raise it to your lips again. And sorry am I to add any thing to what you have already suffered; but there is one circumstance of your father's family, of which you appear yet to be ignorant. When you were last with me, I said nothing to you of your sister."

He appeared at that moment, to feel the very chill of death.

"Be comforted, my good fellow," said I, "and grateful to God, who has enabled you so far to return to him. He will meet his *returning children while yet a great way off;* and in a life of obedience to His will, you may be assured of security and peace. Jesus Christ died for us, that we might not live unto ourselves, but unto him. Persevere then; and if heaven prosper our design, I doubt that I shall have the pleasure of presenting you to your parents, a more valuable acquisition to their hearts, than would be the treasures of India."

I have said that I mean not to write a narrative of my voyage. It was like other voyages, except only, that I believe it was happier than are many, which are equally fortunate.—I had an orderly, and a cheerful crew; and every endeavour to establish good manners and morals among them, was the means of increasing their cheerfulness, of attaching them to my person and interest, and of securing their fidelity. I did not allow any profaneness; nor did I find it difficult to prevent it; and religious exercises were attended, I think, with as much seriousness, as they are upon the land. A better sailor than Charles Grafton was never shipped; and I believe that I may now say, that there were few better men. We traded upon the North West Coast; went to China, and exchanged our firs for teas; and in the year 1803, were again in New-York.—Having there completed my business, I determined, in the strictness of the letter, to fulfil my promise.

I took Charles with me in the stage coach; and having arrived at the house of his brother, we unloaded our baggage. I was unwilling suddenly to excite too strong emotions, in the hearts of the aged and excellent parents. The meeting of the brothers was one of the most interesting sights that I have ever witnessed.—Charles now carried in his face the lines of a character not to be mistaken. With the ruddiness of health, there was also the purity of virtue. After allowing a few moments to the indulgence of fraternal affection, I proposed that the brothers should keep themselves at a short distance, while I first entered the house of their father. My letter had been received. I knocked at the door. It was opened by the old man. He eagerly seized my hand; but looking out with a sort of convulsed gaze, cried, "my boy." "He is safe," said I, "and well; but let me enter." My words caught the ear of his wife; and springing towards me, she cried, "Where! where!" "My good friends," said I, "be assured that he is well, and will soon be with you; and is all which parents can desire. But permit me to detain you for a moment, and all your wishes shall be satisfied." The old man fell upon my neck.—The good woman sunk into a chair; and almost breathless with expectation, was unable to utter a word. I waited a moment; and then begging them to remain where they were, went to the door, and called "Charles!" He was immediately in the house. The scene which followed I can no more describe than forget. Once more I wept with this good old man; but they were now the tears of joy.—The bliss of that hour was full; and it has since sweetened hundreds of the hours of my life.

There are many sailors who, like Charles Grafton, early quitting the paternal roof, and entering the service young, become corrupted by bad example; but whose good principles and affections, first formed at home, and cherished by the master to whose care they are entrusted, might have been saved from a vicious and miserable life, and from an untimely death. To excite attention to these young men, I have been induced to write this little history. Even after they have become depraved, by judicious management, may early and obscured impressions become revived! And could any master, or any sailor, feel for one moment the joy, of having been instrumental of such a restoration, and of seeing a recovered child in the arms of his parents, who had feared that he was lost to them forever, they would lose no favourable opportunity of guarding these young men from vice, and of endeavouring to effect their reformation.

The parents of Charles Grafton died within a few hours of each other, in the year 1806.—Till that time I was well acquainted with the progress of his character, and it accomplished all my expectations. He sailed soon after;—and as the vessel has not since been heard from, he is probably no longer in this world. "Farewell, then; and if thy example, Charles, should be the means of bringing back even one lad, who has forsaken his father and mother—above all, who has forsaken his God—thou wilt not have lived in vain."


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CUMMINGS & HILLIARD have just received *A Collection of Psalms and Hymns for Social and Private Worship.* The second stereotype edition.

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*Extract from the Notice of this work in the Christian Disciple, No.* 13.

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*Extract from the Unitarian Miscellany, No.* 8, *for August*, 1821.

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*Extracts from the Review of the work in the Christian Disciple, Vol. III. Art.* 10.

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Feb. 7.

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